

5-28-1965

## Spectator 1965-05-28

Editors of The Spectator

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# Baccalaureate Mass This Morning at Cathedral

Baccalaureate Mass will be celebrated at St. James Cathedral at 10:30 a.m. today. The Most Rev. George Flahiff, Archbishop of Winnipeg, will give the Baccalaureate address. Classes will be dismissed at 9:45 a.m.

The Senior Brunch follows the Baccalaureate Mass at 12:45 p.m. in the Grand Ballroom of the Olympic Hotel.

**THE SENIOR RECEPTION**, in honor of the 1965 graduates and their parents, will be from 8-10 p.m.

today in the Grand Ballroom of the Olympic Hotel.

Commencement practice is scheduled at the Seattle Opera House at 9:30 a.m. tomorrow. Graduates are requested to report to the lower Opera House entrance on Mercer Street midway between the Ice Arena and the main Opera House entrance.

Commencement is at the Seattle Opera House at 2 p.m. tomorrow. All graduates must be robed in caps and gowns by 1:20 p.m. The order of procession will be as follows: Arts and Sciences, Commerce and Fi-

nance, Education, Engineering, Nursing, Sister Formation, Graduate School.

**THE SENIOR CLASS** party will be from 8 p.m. to midnight in the Snoqualmie Room of the Seattle Civic Center. All graduating seniors and friends are invited. Tickets may be purchased at the door.

Graduates who have not obtained their caps and gowns may get them directly from E. R. Moore Company, 1605 Boylston, Seattle, or pick them up in the lower Opera House after noon tomorrow.

## Chamizo Named '66 Aegis Editor

Eliot Chamizo, a 20-year-old first quarter senior, will edit the 1966 edition of the Aegis. The appointment was made yesterday by John Talevich, faculty adviser.

Chamizo is a speech and drama major from Honolulu, Hawaii. He has already earned a minor in journalism. He has served as copy editor for the annual for two years and this year was editor of the drama section.

**HE HAS ALSO** been active in the Intercollegiate Knights and the Hawaiian Club. He was vice president this year of the I.K.'s

and was recently elected secretary. Chamizo was publicity director for the Hawaiians his freshman and sophomore years.

He participated in Teatro Inigo production of "Twelfth Night," "Becket" and "Love's Labour's Lost." Besides having a role in "Love's Labour's Lost," he also served as stage manager.

Chamizo said that the theme of next year's annual will be connected with the past and the present growth of S.U. in honor of the University's silver anniversary. He also said that he hopes to increase the number of candid pictures in the annual.

**HE SAID HE** would like to increase the size of the annual but added that the present budget will probably not allow it. The small increase in next year's budget will be needed to cover the cost of printing extra annuals to cover the increased enrollment, according to Mr. Talevich.

Further appointments will be made later. Elliott said that volunteers are needed and that they can sign up in the Aegis office in Buhr Hall.

## S.U. Department Given NSF Grant

The National Science Foundation recently made a \$5,000 grant to the physics department to buy a magnet. The magnet will be used for doing research on the magnetic properties of nuclei.

Dr. John Toutonghi, S.U. physics instructor, will be in charge of the research. Dr. Toutonghi said the magnet will be used both for advanced course work and for basic research.

The grant is to be matched by S.U. funds or by any other non-federal source.

## Health Clinic Open Summer Quarter

The student health center will remain open for the same hours during summer quarter, according to Fr. Timothy Cronin, S.J., vice president of student services.

Hours at the clinic, which has served over 600 students since it opened two months ago, are 8 a.m.-4:30 p.m., Monday-Thursday; 11 a.m.-4:30 p.m., Friday; and 12:30-3:30 p.m., Saturday.

Although the regular doctor will be on leave during the summer, a registered nurse will be on duty during office hours. Necessary medical treatment which cannot be performed by the nurse will be done by staff members of the Seattle Medical Surgical Clinic, 700 Broadway.

Students who need clinical service should report to the Health Center first to make an appointment. In case of an emergency, however, the student can go directly to the clinic. He will be required to show his student body card as identification.

## No Classes Monday

Memorial Day will be officially observed Monday this year. The University will be closed. Classes will resume at 8 a.m. on Tuesday.



**"IT'LL BE THE GREATEST."** This is the theme chosen for next year's University Day by newly appointed chairmen Mick McHugh (l.) and Kip Toner. Karen Disotell, center, will act as secretary for the

event. The program is scheduled for Oct. 17, 1965. It is open to all junior and senior high school students and their parents. The three were approved at last night's Senate meeting.



Vol. XXXIII.

Seattle, Washington, Friday, May 28, 1965

No. 53

## Hill, Gilsdorf Win Loyalty Cups Trebon, Leahy, Wood Are Honored

Anne Gilsdorf and Paul Hill will be awarded Loyalty cups at the senior brunch this afternoon.

**WINNERS OF** other major awards are Tom Trebon, Eugene Faber Award; Dan Leahy, Bill Bates Cup; and Mary K. Wood, Dean of Students Award.

Anne Gilsdorf, an English education major, is past president of AWS and a former ASSU secretary. She is a member of Silver Scroll and was among those honored at this spring's Matrix Table banquet. She plans to pursue a teaching career.

Paul Hill, a political science major, was on the editorial board of The Spectator this year, in addition to being an ASSU merit scholar and a member of Alpha Sigma Nu. He was named outstanding senator for 1963-64 last year. He plans graduate work at the U. of Ohio next year.

**THE LOYALTY** cups are awarded by the Alumni Association to a male and female graduating senior on the basis of loyalty, leadership and participation in student activities. Winners are selected by the faculty on the basis of nominations by the student body.

Trebon, a political science graduate, is awarded the Eugene Faber award by Alpha Sigma Nu for outstanding work to promote scholarship. Trebon is a veteran of S.U.'s Honors



PAUL HILL



ANNIE GILSDORF

Program and was the first president of the Political Union. He was also a co-editor of The Spectator Journeyman this year and is a past president of S.U.'s Young Republicans. He will do graduate work next year at the U. of Denver's School of International Studies.

**DAN LEAHY**, winner of the Bill Bates Cup for previously unheralded service to the University, is an economics major. He will go to Turkey next year as a Peace Corps Volunteer. Leahy, also an ASSU merit scholar, was chairman of Home-

coming and of University Day last year.

Mary K. Wood, winner of the Dean of Students award for service and loyalty to the University, is a French major. She has been president of Gamma Pi Epsilon and vice president of Silver Scroll this year. She will study at the Sorbonne in Paris next year.

Tom Cantwell, a junior, has been named winner of the Bill Watson Cup presented by Belarmine Hall residents. The award is in honor of Bill Watson, former president of Belarmine Hall in 1964. He died recently of leukemia.

## Retirement, New Assignment To Change Faculty in Fall

The S.U. faculty will be changed next year by the departure of several members for further study, new assignments or retirement.

Fr. Armand Nigro, S.J., assistant professor of philosophy, may be moved to Mt. St. Michael's near Spokane next year.

Mt. St. Michael's is the philosophy seminary for Oregon Province Jesuit scholastics.

A final decision on the transfer has not yet been made, according to an official of the Oregon Province who declined to be identified. He said the decision will be made in June.

**FR. GORDON** Toner, S.J., S.U.'s chaplain for the last two years, will also leave S.U. this fall. Fr. Toner's assignment has not yet been announced.

Fr. Toner came to S.U. in the fall of 1963 after 13 years as principal of Gonzaga Preparatory School in Spokane, interrupted by one year as vice principal and minister at Jesuit High School in Portland.

Fr. Toner's assignment will be made public during the summer.

Fr. Patrick O'Leary, S.J., instructor in theology and philosophy, will leave June 12 to study for his doctorate in theology at the Institut Catholique in Paris.

**ALL THE CLASSES** will be taught in French. Father has studied under Madame Georgette Marchand, S.U. French instructor the past year, and will spend most of the summer at the Sorbonne, "brushing up on French."

(Continued on page 12)

## Core Questions

Questions on the new core curriculum will be answered by the deans and the registrar, Miss Mary Alice Lee, from 12:30-1:30 p.m. Tuesday in Pigott Auditorium.

Those students who will be returning next fall are urged to attend, according to Fr. Frank Costello, S.J., academic vice president.





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## Committee Suggests Memorial Field Uses

A committee of faculty members and students appointed by the Very Rev. John Fitterer, S.J., president of S.U., have submitted their recommendations on the use of Catholic Memorial Field to Fr. Edmund McNulty, S.J., financial vice president.

Approximately \$100,000 was allocated to the project.

After meeting with the architects, Maloney, Harrington,

Freesz and Lund, the committee recommended that the field be for use of the student body at large, not for varsity athletics. Hence, the field will be utilized for intramural sports and physical education classes for both men and women.

The administrative responsibility will lie with the department of health and physical education.

**THE COMMITTEE** recommended eight tennis courts, as many handball courts as possible, an ROTC training area, and turfed areas which can be used for football, soccer, field hockey, archery, track and field events and golf.

The committee also recommended that the wood fencing be razed and replaced with a cyclone fence, an archery range be provided for in the landscaping, and sprinkler and lighting systems be installed.

The recommendations are subject to final approval. According to Fr. McNulty, it is probable that the plans will be approved. Fr. McNulty also expressed hope that "the plans will be completed in 30 days and the field will be ready for use by the fall of 1965."

## Helpers Needed On Summer Spec

The summer issue of The Spectator will be mailed to all incoming freshmen and returning students in mid-August.

Anyone who would like to try his hand at journalism or help in any way is asked to leave name, address and telephone number in the basket on the table inside the front door of The Spectator office.

Any clubs or organizations which have news for the summer issue are asked to leave their information, or the name and address where it can be obtained during the summer, in the same place.

## Catholic Brandeis Ahead?

# Fr. Fitterer Discusses S.U.'s Future

By KATHY ROBEL

With wit, conviction and an obvious joy in living, the Very Rev. John Fitterer, S.J., somehow doesn't quite fit the conventional mold of a University "administrator."

"The president gets credit for much that he doesn't do," he said, describing his impressions of the office, "as well as blame for much that he doesn't do."

He believes the main function of a university president is "to surround himself with experts, to give advice, present evidence and make decisions. But the buck stops here," he added, gesturing toward the monstrous desk which dominates the modern decor of his executive office.

**FR. FITTERER** describes the future as though impatient for it to arrive. "S.U. is the largest private institution in the greatest population area of the Northwest," he said. "By 1985, we will be the 'Catholic Stanford.' But perhaps that isn't what I mean entirely. Perhaps I should have said the 'Catholic Brandeis'."

But Fr. President insisted that "S.U. is not a school for the well-to-do." In order to keep the

costs down with no raise in tuition, enrollment will be limited to 5,000. "The Jesuit faculty keeps the costs down," he explained, "so we will have to work out a balance of Jesuit and lay faculty."

Students attending a private university should expect special privileges and special services. At S.U., one of those "special services" planned by Fr. Fitterer will be what he calls "a place for all our students to play — a recreational plant."

**FATHER ALSO** plans to put a "quadrangle of grass" into the area now occupied by Lyons and Buhr Halls, solely for "the students to keep on the grass."

Next fall, along with a new president, S.U. will be introduced to a new core curriculum, which Fr. Fitterer described as "a portent of the future" of his very academically-oriented administration.

Father denies that he was largely responsible for "The Seattle Plan" (as the core is called). He stated that his job was to get it approved. "Real credit goes to Fr. Costello and the academic council, Fr. McNulty, Fr. Lemieux and the advisory council, Miss Mary Alice Lee, and finally Rome."

Father is so convinced the

core will be successful that he finds it difficult to "wait and see." Such optimism, unusual in one so well acquainted with the problems college students can create, combined with an attempt to understand the motivation of the so-called "new breed generation," seems to characterize Fr. Fitterer's regime.

"**YOUNG PEOPLE** today have to cope with the breakdown of the old, Western classical culture. They live in a new age, a new culture in which science dominates. Their parents are talking about things which don't matter to them; they are unwilling to accept absolute values, certainty, or any of the vestiges of classical culture."

Such a period of struggle demands deep faith. "The world is going either Christian or atheistic—I'm optimistic: that's why I'm here," Fr. Fitterer commented.

Looking across his littered desk and overflowing bookshelves, Father pictured his awareness of the greatness of the past and the glory of the future — crisis, learning, rebellion, discussion.

"I really love this," he said. "The only motto I can think of is 'kindness, kindness, kindness'."

## Five Songleaders Chosen; Spirits' Officers Elected

Cheerleaders and songleaders for next year have been announced by Jim Codling, ASSU publicity director and president of Spirits.

The five songleaders include: Shirley Caraway, Kathy Mullan, Betty Charron and Sheila McHugh, sophomores, and Pat

Reiss, freshman. The cheerleaders are Dick Ambrose and Mike DesCamp, juniors, Doug Pomerl, sophomore, and Ron Ellis and Charles Herdener, freshmen.

These leaders were chosen by the outgoing cheer and songleaders and the ASSU publicity director Tuesday night.

The new Spirits officers have also been announced. One-hundred seventeen ballots were cast. Tim Fountain ran unopposed for first vice president. Bill Kenonen won over Paul Barbarus and Judy Wenker for second vice president. Pat Sullivan defeated Judy Orlando for treasurer, and Benny Ross defeated Judy Orlando and Renee Woroch for secretary.

### Aegis Available

The 1965 Aegis will be distributed to undergraduates from 1-3 p.m. today and between 9 a.m. and 3 p.m. tomorrow.

Distribution will continue next week from 11 a.m. to 3 p.m. Tuesday through Friday.

## FIRST RUN SEATTLE . . .



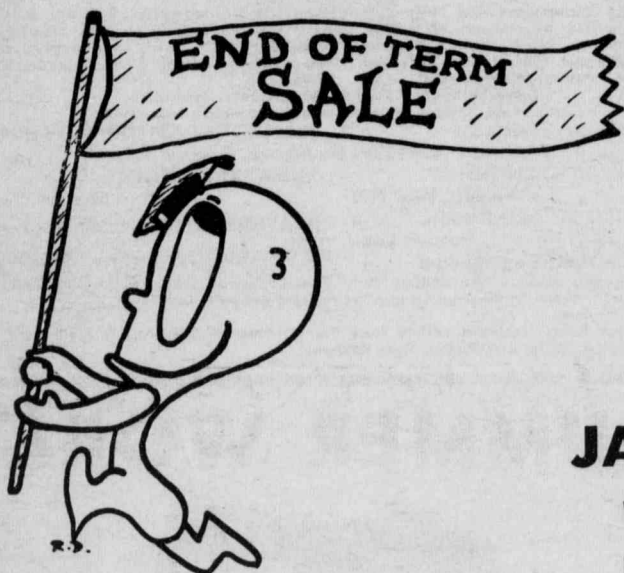
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Editorial

— 30 —

Since this is our last opportunity to voice our opinion, we hope that we will be excused for having The Spectator's own interest in mind.

Our aim has been to provide the University community with a forum for free expression and, secondly, to stimulate discussion and ideas. If we have fulfilled our intent, it is because of the encouragement and patient counseling we have received from members of the student body, the faculty and the administration. To these we offer heartfelt thanks.

**WE LEAVE WITH** the conviction that an uncensored paper will not survive if its freedom to inquire and criticize are not made a part of the stated policy of the University. We would urge the formation of a publication board comprised of seven members—four from the student body and three from the faculty.

Since the role of the adviser to the paper traditionally has been comprised of counseling and instructing the editors in the responsibilities of journalism, the editor-in-chief should be left free to exercise his best judgment in the selection of material to be published. The adviser should have no veto power over what might be published.

**IF THE BOARD SHOULD** decide after publication that the editor had exercised excessively poor judgment, it would take steps to reprimand or impeach the editor after holding hearings and according the editor due process rights.

Our confidence in our successors' abilities is only matched by our hope that The Spectator will be encouraged to serve as a forum for free expression—including that by those against the status quo.

The  
Scotch-tape  
Letters

Mea Maxima Culpa

Gary  
Baldwin

Letter No. 7: In which is heard an extremely weak swan song.  
Dear Linus:

Your last letter was extremely depressing. No, depressing is not the word I mean. It would be closer to the truth to say that your last letter hurt me very deeply.

You cannot understand, you say, how I can continue to be so negatively critical, how I can be so entirely one-sided in my views. You cannot understand how one of your relatives could be so disloyal (if I may borrow your own term) to the institution to which you are so devoted and which has been your comfort and security for four years.

**I HAVE NO** intention of going into an elaborate defense of what I have written, but I would like to set out some general notes which, if you were in the least bit perceptive as you would now and then have me believe, should not have to be put down on paper.

Has it never occurred to you that one of the reasons I have taken the trouble to criticize is that for some strange notion I feel closely attached to you and the University?

Then, too, I do have some small interest in your education tuition-wise if you want to be crass enough to put the matter in terms of financial consideration. Above all, though, my interest stems from the fact that you and the University represent values which are extremely important to me.

Should I remain silent about practices and policies that I think harm or detract from what is really valuable in your education?

**ARE YOU AND** the University paragons of all virtue and perfection? If it was merely praise that you wanted from me—only reverent platitudes about your inestimable qualities—then it

would have been much better if you had purchased a mirror into which you could gaze and commune with your noble qualities.

I do not feel harshly toward you despite the invectives you have heaped on this doddering old head.

Even now, as you proceed down the aisle at graduation, with your copies of the "Summa," "The Teachings of the Catholic Church," "Right and Reason" and your \$14,000 annual tucked comfortably under your arm, I will shed a nostalgic tear or two for you and swell with pride at the appropriate moments.

Just think, Linus, you are about to take your rightful place as one of the leaders of your community. It takes the breath away, doesn't it?

Well, adieu, my dearest nephew, adieu.

Your affectionate uncle,  
Alfarabi

letters to the editor  
of shoes and ships

Our Lessons

To the Editor:

In an unprecedented move last Sunday night the senate approved the ASSU fiscal budget for 1965-66. This action was unprecedented because in approving the budget the senate also approved the granting of full tuition scholarships to each of the ASSU elected officers.

The senate in approving the financial board's request went against its own recommendation, the recommendation of the operating budget committee that ASSU officers (except the president and the first vice-president) be granted three-fourths tuition scholarships.

**PERSONALLY, I FEEL** that the ASSU executive officers merit a full tuition scholarship; but this is a legislative decision that the financial board by its very nature and composition cannot make.

It is a sad commentary that such a well-prepared budget in all other aspects should have this major legislative flaw.

The budget, however, has passed and the "ipso facto" approval of the senate in granting the legislative dicta of the financial board cannot be reconsidered. What lessons can we learn from this example of poor legislative policy? This is another instance in a series of controversies, such as the President's Banquet and the credit card episode, that illustrates the lack of cooperation and communication between branches of the ASSU government.

**IF THE FINANCIAL** board would have cooperated and communicated with the senate, it would not have incurred the wrath of several senators. If some of the senators would have communicated and cooperated with the financial board by attending some of the financial board meetings, the decisions to raise officers' scholarships would have been made where it should have been, in the senate.

More participation in student government is not an idle slogan of the present ASSU president. It can and should be made meaningful to the individual student at S.U.

This slogan can only be made meaningful through cooperation and communication.

Denney Penney

Law of Triviality

To the Editor:

The senate passed, with a mere one hour's thought, the student activities budget for 1965-66. This passage surely meets the standards of the law of triviality, which states that the time spent on any item of the agenda will be in inverse proportion to the sum involved.

**I WOULD** venture to say that,

should any student ask, not more than three or four senators could explain the budget to him. What we have seen is the senate picking up a huge rubber stamp and not stamping the bill "approved" so much as stamping itself "rubber stamp."

The senators were asked if they had any questions, when, as yet, no one had had any time to think about what is in the budget, to compare it with past budgets, or to ask other informed parties about any particulars in the budget.

They are asked to trust the

word of the treasurer and the financial board that this is the best, most professional budget that we could possibly have. If this is to be the procedure, why even bring the budget to the senate at all?

I sincerely regret the action of the senate. Four days' delay in voting on the budget would have meant that they would have had the time to at least read the budget, instead of giving their collective judgment over to what I consider to be one of the most injudicious actions ever taken by the senate.

Michael Barzen

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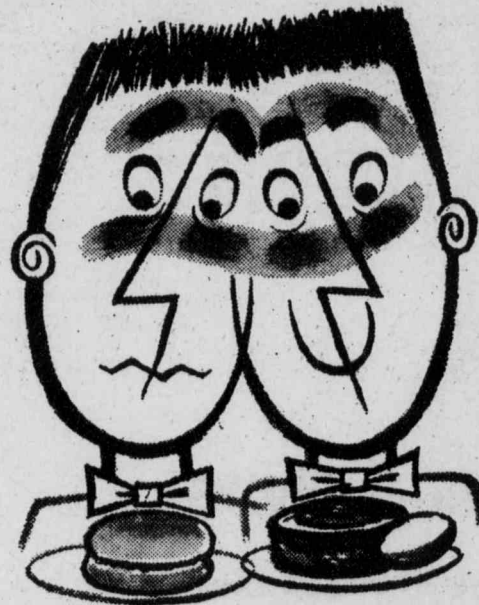
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SUMMER WORK



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COLLEGE MEN

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For confidential interview, call Mr. Sanders,

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# The Voice of Subtle Skirmishes

## Truth

## Shall

## Make

## Us

## Free

The boy in Harlem stood up. The girl in Birmingham arose. Separated by stretching miles, both of them squared their shoulders and lifted their eyes toward heaven. Across the miles they joined hands, and took a firm, forward step. It was a step that rocked the richest, most powerful nation to its foundations.—Dr. Martin Luther King, Summer, 1963.

—Journeyman drawing by  
Jeanette Castillano

By DR. RICHARD COLLINS

One might dispute the date, but the effect itself is indisputable. Birmingham and a thousand other cities shuddered the summer of 1963 with the eruption of long-festering grievances. But 1955 and the advent of the leadership of Martin Luther King and of non-violent protest in Montgomery is also a watershed.

Or did it all really begin in 1954 when the Supreme Court of the U.S. announced in *Brown v. Board of Education* that the Fourteenth Amendment outlawed segregation in public schools? Certainly the latter date created a domestic "revolution of rising expectations" among American Negroes. It also compelled Americans to confront forthrightly our most conspicuous failure.

The civil rights revolution — or Second Reconstruction — must be assessed primarily in light of what it has done and what it promises to do for the Negro citizen. But the shock waves that were formed when **NOW** met **NEVER** will be recorded in all facets of our society for decades to come.

**THE STRUGGLE** is not over, of course. But I think it is clear that the nation has taken a course from which there can be no retreat; **tokenism** will not be the terminus. One must be exceedingly cautious in his optimism; every revolution has its "Thermidorian reaction," and the Reconstruction degenerated into the "great barbecue," but it seems that a new day has arrived for the American Negro.

Evidence of this new day can be seen in the field of education. Eleven years ago the Supreme Court ordered integration of public schools with "all deliberate speed." For 10 years there was much deliberation but little speed. Yet it is unlikely that the Court would have overruled the prevailing "separate but equal" doctrine if it meant immediate and complete integration.

### Futile Efforts

The Court proposed to administer this revolution, and for 10 years it faced both simple-minded and ingenious attempts to evade its ruling. For 10 years the Court did its best to implement this change by its own devices without the power of the purse, and mostly without the sword. Neither the President nor the Congress gave the court its full moral or political support.

This changed with the inauguration of President Kennedy, civil rights demonstrations, and finally with the assassination of Lyndon Johnson. The passage of the 1964 Civil Rights Law made our intentions unequivocal.

Commissioner of Education Keppel has recently announced that by 1967 there must be complete desegregation in the public schools — that is, if these schools want federal money. Further, Keppel has indicated that by the beginning of the 1965-66 school year there must be at least four integrated grades.

If the schools comply, which is highly likely, more progress will be made in the next four months than in the previous 11 years. The judicious use of largesse will have succeeded where court decisions could not.

**INTEGRATED USE** in other areas of life financed in part by federal grant-in-aid money will follow in hospitals, agriculture, state employment, and public housing to mention but a few.

No one is so naive as to believe that this will be sudden or complete. There will be much persuasion and some litigation before it becomes a reality. But the constitutionality of the law is now beyond doubt and faithful administration can be expected.

The Negro vote is worthy of special mention. As the Negroes gain and utilize this most valuable of political currencies they will be able to change the whole political dialogue in Southern politics.

More than one ambitious politician is already eyeing what he will not for long call the "nigger vote." There is no more effective sanction available in a democratic society. It can be expected that the Negro will drive a good bargain.

Other legislation owes its passage to the struggle for civil rights. The "war on poverty" is still only a minor skirmish, and it will help not only Negroes. Yet the political support generated for its passage stems from the Negro's realization that he is "last hired, first fired." What good, the Negro asks, is it to sit in Ollie's Barbecue if you can't afford the price of a meal?

**THE TACTICS** of mass demonstrations and non-violent resistance will have vagrant effects. The Negro who protested will never be the same Negro — nor the same man.

Neither will the white man who joined him. The social conscience once organized is not easy to quiet. It is likely that much of the political activism of our young people owes a debt to the civil rights movement.

Martin Luther King has said that "non-violence is a powerful and just weapon. It is a weapon unique in history, which cuts without wounding and ennobles the man who wields it. It is a sword that heals." I have no doubt that this can be true, but I doubt whether it is necessarily so.

There can be a justification for violating the law. Sit-ins and other violations of state and local law were essentially an appeal to the conscience above the law. Government, even democratic government, can have its processes so perverted, clogged and corrupted that there can be no other recourse.

But to be morally justified, the injury must be great and the likelihood of legal adjustment virtually non-existent. The Southern Negro, particularly, faced these conditions. Frequently unable to vote, subject to vigilante harassment, arbitrary arrest and justice meted out with an "evil eye and an unequal hand" is evidence enough.

### Not for Everyday Use

Yet the weapons of mass demonstration and of non-violent resistance are not apposite for everyday use. It is to make a mockery of the purpose of these tactics to use them for every presumed injustice. The degenerating finale of the Berkeley situation is a good example of such an uncritical transfer. The impetus to "commitment" fostered by civil rights activities should not result in the replacement of democratic discussion by a ludicrous "who do we picket tonight."

Another impacted area has been our churches. Louis Lomax has said pungently and with a good deal of truth that the brothels were integrated before the churches. The climate has changed. Ecumenism and the civil rights movement is the story of a mutual embrace.

It allowed the clergy and faithful of all religions to find common ground with each other. Perhaps just as importantly the churches are establishing a new relationship not only with each other but with the outside world. The implications of "clergy in the streets" are staggering both for the churches and for society.

(Continued on page 8)

# The Journeyman

(Volume III—Number 6)

—A bi-quarterly supplement to *The Spectator*. The opinions expressed herein are not necessarily those of *The Journeyman* or *The Spectator* staff. Students, faculty and staff are invited to contribute manuscripts of 1,000 to 2,000 words on topics of contemporary significance to the University community.

Journeyman editors

Art work

Monica Hill,  
Thomas Trebon  
Ellen Ryan,  
Jeanette Castillano



James Baldwin:

# SHOUT Don't Whisper

By SHIRLEY VENOYA

Primarily an artist, James Baldwin has been accused of not being in the Negro blood arena. His genius alone saves him, and so he is supposedly forced to stand apart from the crowd and look at the flame of the John Browns. My contention is that Baldwin does grapple with the Negro problem because he has experienced what it is like to be a Harlem Negro, a European Negro, a Southern Negro, in short, a Negro.

This experience is not only tactile but intellectual as well, which is why Baldwin cannot pretend to be mute and would much rather shout than whisper like Martin Luther King. Baldwin knows he is highly deficient as prophet. His media is literary art.

BALDWIN SEES a destiny for the civil rights struggle, a destiny which he wants to share. He envisions a Biblical fire and he sees a resurrection of the white race merging into one idea; that is, the black fire inducing a kind of white purity. In this sense, Baldwin does not cherish being dead center of the Negro involvement. His objective is to polarize himself within the black circle where he can act as magnet until both white and black circles coincide.

Baldwin, I believe, will be the intersection point, working from his own circle and reaching out at the same time. He realizes that he cannot, must not, race beyond the fringe by being the arty darling of the white world. If he did, he would lose his ability to express the Negro experience as he feels it.

The reason why the white people and the black people live in separate countries of thought is that there is a great failure to communicate, says Baldwin. What substitutes for this lack is one's "refuge in the outward adventure in order to avoid the clash and tension of the adventure proceeding inexorably within." The author makes this implicit statement in his novel "Another Country" when he describes a Harlem refugee: "His dangerous overwhelming lust for life had failed to involve him in anything deeper than perhaps half a dozen extremely casual acquaintanceships in about as many bars."

The character's groping for human anchorage is not essentially a search for sexual union, but rather the proof that there is a need for a very deep involvement. People cannot involve themselves because this presupposes obligation and the hardest thing to give is one's self. The racial movement becomes, then, a political tete-a-tete bringing men closer together but on the other hand having its violent recoil in the Ku Klux Klan and the Black Muslims.

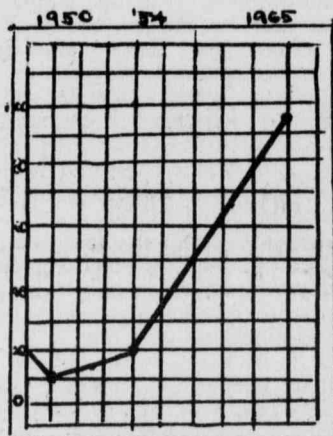
THIS LACK of communication also displays itself in the fact that the white people and the black people cling to a fantasy rather than to one another. Fundamentalists still memorize passages from Abraham's curse and pretend that they still live in Uncle Tom's Cabin. The

black people, even the free ones, expect nothing better than employment whip-lash and social snubbing.

Baldwin aims to make the white and black worlds coincide rather than collide. To effect this, Americans must eliminate the mass-induced fear, "the nameless fear that has nothing to do with Negroes." Even people who have mastered Kant, Freud, Shakespeare, and the Bible cannot grasp the simplicity of the statement: "Negros want to be treated like men." This statement paralyzes them and they are frightened. The fear is not basically an economic one; that is, the fear of the Negro displacing the white labor force. Nor is it primarily the political fear of getting less votes. It isn't any of the intellectually refined fears.

The fear is almost glandular in the sense that the racist victim foams at the mouth when the bell rings. And like Pavlov's dog, he doesn't even react because the bell rings. The white antagonist feels that he must subdue the Negro just as he subdues the elements, even though they are not one and the same thing.

Secondly the whole attitude of the past must be changed in the light of the future. This change must be done habitually, not radically. One must accept the condition of the human past and submit to its illegitimate reality. "This horror," says Baldwin, "is the past, the everlasting potential or temptation of the human race."



CIVIL RIGHTS WORK

Baldwin, therefore, gives America the option of dwelling on the past or going forward. The members of the Ku Klux Klan still live in their second childhood, so do the conservatives. Baldwin feels that only he is saved from a past, since he has no glittering heritage. Therefore, only he can go forward.

Baldwin neither worships the nonpartisan God of Martin Luther King nor the black man of the Muslims. In fact, Baldwin has been said to worship himself. But the only way to achieve his goal is to separate himself from the Negro hassle. Baldwin is the integral center ironically set apart and necessarily so. He does not wish to owe his safety and comfort and name to the Negro condi-

tion. The fact that he is black is not his springboard to fame; but that he is the black sheep of the black sheep.

Now that Baldwin has climbed out of this obscurity, he is afraid of being the detached, onlooking artist. But Baldwin must separate himself from publicity and the cocktail parties and the political muscle-flexing if he is to hold to his primary responsibility as a writer. He realized this obligation more so in Europe when he admitted to himself that Paris could never be a sanctuary but merely a place of retreat.

After the usual Parisian jolly-go-rounds, Baldwin was ready for the American bout of survival. And he found to his dismay that the higher he rose to success, the deeper became the gap between the Negro and himself. The great rub lay in the fact that in order to be involved one must be shut out. But being shut out stimulates a kind of pain energy and this hurt gives Baldwin the egocentricity to fulfill his vision.

THE FOURTH BRIDGE to cross was Baldwin's undefinable identity. His discovery of the American identity was described as follows: "Very shortly, I didn't know who I was. I could not be certain whether I was really poor, really black or really white, really male or really female, really talented or a fraud, really strong or merely stubborn. In short, I had become an American."

Baldwin's uncertainty is the anguish spilled out in his novels, which his critics have tagged as a kind of tawdry true confession. He concedes that all art is confession, that if the artist is to survive, he is forced to tell the whole story. He must be thoroughly exposed to his own human frailties and strengths before he can even attempt to expose the whole racial film. Thus, Baldwin has set himself up as the criterion and this has greatly antagonized his critics.

But Baldwin must be his own authority, his own world, and therefore his own identity. There is no disparity between Baldwin as he appears to be and Baldwin as he is. Baldwin, the image, Baldwin, the author, is Baldwin the man. He makes his own norms and risks being hauled down by the American system foundation. His game doesn't rely on social rules, the rule of the top dog or the rule of the puppet leaders. His aesthetic discipline, or sense of self, is Baldwin's means to finding his identity.

In his early writing career, Baldwin was largely imitative of Richard Wright and was immediately hailed as the echo of the Negro cause. But at that point, Baldwin was not truly the voice of Wright. In order to find his own identity, he went astray to find his intellectual origin.

As his works on the Negro issue unravel and mature, one might say that Baldwin rediscovers the paradox of John Ruskin's theory involving the contrary claims of imitation and expression. What Baldwin must contend with now is the gloom and glory of being more source

# The In

By JANET BLAIN

And through love (man) can give himself freely to beings who are to him, as it were, other selves; and for this relationship no equivalent can be found in the . . . world.

Thus Jacques Maritain expresses the final goal of human relationships—the recognition of the individual, the self, in a gift of this self to the non-self about him. Here is the fulfillment of the human person in a realization and response to something outside of himself. Ultimately Maritain sees that:

a person possesses absolute dignity because he is in direct relationship with the realm of being, truth, goodness, and

than echo, maverick rather than conformist.

The fifth Baldwin strategem is to strike the proverbial iron. He wants to assure himself that his books hit the hot presses at the turning points of the civil rights struggle. As an artist, he hunts for signs and omens. He does not think in terms of historical time—yesterday's jungle beat and today's jazz beat. Baldwin once mused on producing a symbolic film which began with white slaves boarding a white ship on a black sea. The leader of the black men would be hurled into the sea. His son would lead a slave insurrection and be hanged. He would be a soldier home from World War I and his uniform would be clawed from his back.

DURING THE Depression, he would be the jazz musician or an artist, and go mad. Baldwin, I feel, implies that he is the son of nobility who this time cannot be intimidated or bribed with royalty candy from his books, and this to him is the signal to lead another insurrection, a subtle revolution of the mind.

These five statements make Baldwin the catalyst in the black and white reaction. His premises are that knowledge of fear, not merely knowledge, displaces fear, that the artist must be separate from his society, that he must find his own identity, and that he must wield his pen at the opportune time.

Baldwin is indeed the middle man who hopes to gain, more than compromise. He is the American prodigy who has to throw a book tantrum to make everyone listen. He is our native son, born of a black culture of browbeats who say that the sword is faster than the pen. And he is born of a white culture, of Puritan picket fences and baseball.

Baldwin is disowned by both and can stand outside of them and between them. He is our answer, the point of resolution between the two spheres. When the black circle and the white circle touch, then will the vision of James Baldwin be fulfilled.

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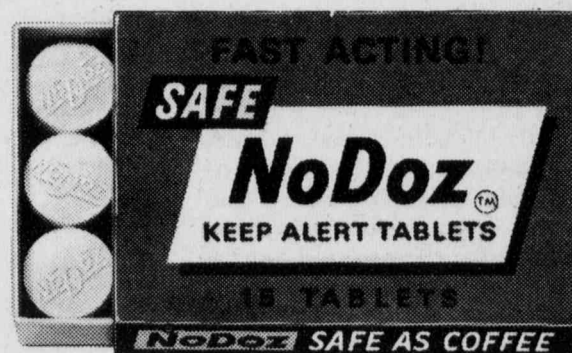
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# The Involved Relationship

## Seeking Selfhood in the Non-Self

By JANET BLAIN

And through love (man) can give himself freely to beings who are to him, as it were, other selves; and for this relationship no equivalent can be found in the . . . world.

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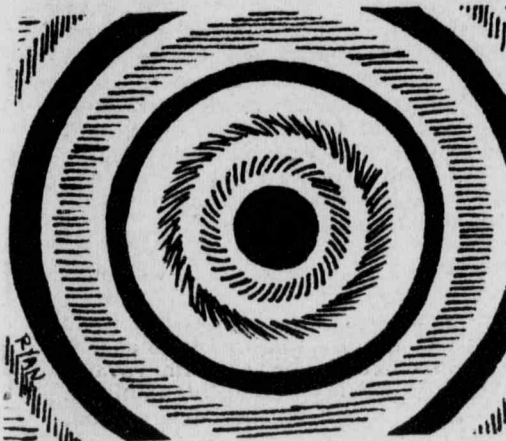
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beauty, and with God, and it is only with these that he can arrive at his complete fulfillment.

The educator has touched on a central problem in the study of man—his relationship with society and still more his final end. This problem, Maritain argues, must be considered or at least suggested for any philosophical system to have much worth. For it is evident to any student of human nature that man is primarily self-centered and self-oriented from birth.

His every experience is known only in terms of its effect on himself. Only with maturity (and sometimes not even then) does he become aware of the non-self as an existent independent force. Why should he bother with this awareness—why indeed need any non-self exist?

**BASICALLY**, the search for individuality, for a development into a completed self loses its meaning if the non-self is denied. For a being can only be "completed" in relation to another—in relation to a criteria of completeness.



And he can only be an individual when he is distinguished from another not himself. Thus the realized self must in some way be dependent on the non-self since the non-self fills a deficiency in the self, namely, the quest for distinction, individuality, completeness, identity.

Therefore, a study of the Stoic, Plotinian, and the Christian approaches to the relationship of the self to the non-self and to the completion of the self will be valuable in determining how we might, as Maritain, gain man's "complete fulfillment."

### Stoic Withdrawal

From earliest times, the individual man of Greece or Rome achieved his identity as a member of his city-state.

He participated fully in its government. In a sense the city was himself—a city based on ancient family groups and the only way in which a man could place himself in the world for centuries after. For this reason, even the name-identification of a person had to include his native city-state.

Thus when Alexander the Great began to make the polis into the cosmopolis, when the city no longer served to identify and distinguish, man more than ever demanded a secure individuality which could not be removed by the whims of a ruler or the changing world.

The answer? The Stoic school turned within themselves and found the solution in strengthening the importance of man, the rational animal, and a corresponding deprecation of the world about him. For this reason, we find in the Stoic writings:

**"In the morning when thou risest unwillingly, let this thought be present—I am rising to the work of a human being."**

But what were the Stoics saying? Did they ever find Maritain's fulfillment? Did they ever discover the distinction between the self and the non-self? The philosophy has an instant appeal for practically anyone in its emphasis on the rational man. The Stoic believes in or submits to a natural law of order which we must by our reasons know and conform to in order to live truly human lives.

**THIS** process of learning the natural law results in a turning inward to find the law in our individual reasons and a gradual removal of the person from every thing, act, or person which does not directly either help with knowledge of the law or with living the good life. Marcus Aurelius states that man's place is to control his life by himself through the use of his reason:

**These two things are common both to the soul of God and to the soul of man, and to the soul of every rational being, not to be hindered by another; and to hold good to consist in the disposition to justice and the practice of it, and in this to let thy desire find its termination.**

To facilitate ending desires, pleasures are to be rationalized to the point that man is not greatly moved by any emotion:

**When you imagine some pleasure, beware that it does not carry you away, like**

other imaginations . . . Next remember two things: How long you will enjoy the pleasure, and also how long you will afterwards repent and revile yourself. And set on the other side the joy and sweet satisfaction you will feel if you refrain. And if the moment seems come to realize it, take heed that you be not overcome by the winning sweetness and attraction of it; set in the other scale the thought how much better is the consciousness of having vanquished it.

In fact, every outward thing that is not directly helpful to the use of reason "must needs be neglected." Within ourselves then do we seek and find the true good.

For "man's greatest achievements are carried out in private. Retire into thyself. The rational principle which rules has this nature, that it is content with itself when it does what is just, and so secures tranquillity." Then the happy life is, according to Seneca, "self-sufficiency and abiding tranquillity."



Precisely why should the Stoic evolve a philosophy like this one? Because it is fundamentally a self-centered, self-oriented doctrine. And what is man's basic instinct but self-oriented self-preservation?

At first glance the Stoics seem to have everything. In addition, this system is based not on an improbable "other world" of forms or pure unity but on a primary instinct of man—preservation.

**IN FACT**, Stoicism would most probably be the best way of getting through life with a minimum of involvement, trouble, bother or commitment. Surely the Stoic is not going to be constantly pursuing excess pleasures and, having retreated in himself to find his own reason, will not be likely to cause wars or riots.

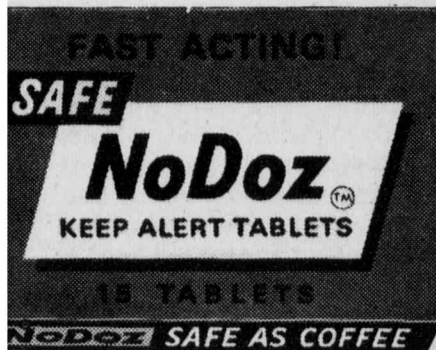
The charge has been laid that the Stoic is apathetic in his dealings with externals not intimately connected with his search for law. But what is the Stoic actually preaching in his self-oriented tranquil reason? Epictetus answers:

**My business is to use what does turn up with diligence and skill. This is the principal business of life: Distinguish between things, and say, "External things are not in my power, my will is my own. Where am I to seek what is good and what is evil? Within me, among my own possessions. You must never use the word good or evil or benefit or injury or any such word, in connection with other men's possessions. Outward things must be used with care, for their use is not a matter of indifference, but at the same time with constancy and tranquillity, for in themselves they are indifferent. I am subject to hindrance and compulsion only in matters which lie out of my power to win, which are neither good nor evil but they may be dealt with well or ill, and this rests with me."**

Test it (every impression) by those rules that you possess; and first by this—the chief test of all—"Is it concerned with what is in our power or with what is not in our power," and be ready with the answer that it is nothing to you.

Rather than an apathy, the Stoic is advising us not to be unnecessarily concerned over events or external things over which not we, but the law of Nature has power. Moses Hadas terms it thus: "Stoic apathy means not listlessness but imperiousness to perturbations . . . (Man) if he is to cultivate reason, must not allow emotions, not only fear and envy and vengefulness but even love and grief for loved ones, to impinge upon his soul." Man is to be made the sole master and judge of himself and owes allegiance to no other being excepting the laws of nature.

The Stoic may have felt that he realized individuality. Certainly he was



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# Individuality Is Not Isolation

(Continued from page 7)

closer to it than the earlier philosophers who asked man to become identically one with an absolute form. But individuality in the truest sense consists not in following and staying within one's own self. It comes from a realization of the place of the self in relation to the non-self—and here the Stoic had just begun.

The fact that he found Nature outside himself meant that he had the first indication of non-self. But the fact that he would leave all action to man's unaided reason, the fact that he divorced himself from any "perturbing" influence meant that he had no actual knowledge of what constituted the non-self.

THE STOIC was not to be involved in any act which was not part of his "work of a human being," i.e., the rational life within the law. His emotions and reactions were to be kept to a minimum. He therefore would have slighter and slighter chances to suffer, to come in dra-

matic and instructive contact with the non-self.

Continued practice of the philosophy would tend to make the Stoic completely in himself and his mind. This is certainly not the individual he was searching for, since individuality for a non-perfect being consists not in itself but in its relations to other beings, both perfect and non-perfect.

Then this philosophy is not the solution to the problem of individuality but just pinpoints it in its concentration on the self. Further considerations will show that the individual of their search can only be found in a self meaningfully related to the non-self. It is found in an involved self, in some man who can recognize his dependence on the non-self and who won't have to find his absolute in the fact that he is "rising to the work of a human being."

## Self-hood Is Reunion

Plotinus, on the other hand, finds the cause for the search for the non-self in the fact that the soul as part of her na-

ture wants to be united with the divinity, the intelligible world of the Soul, then Intelligence, and finally the One. "As long as the soul remains faithful to her nature, she loves the divinity and desires to be united with it, as a virgin loves a noble father with a noble love."

Thus it is in the constructs of the Plotinian system rather than in filling the gap left by the disappearing polis-identification that the search for identity takes place. The desires of the soul are explained by the entire philosophy. Basically this is that the individual soul is a radiation from, a generation of the divinity, as is all intelligible existence. Each such existence longs for a reunion with the divinity.

Or, to put it another way, "her (the soul's) natural motion is like a circular motion around some interior object, around a center." Then even the motion of the soul is a cause for her search for the "non-self," the One.

Plotinus then concludes the search with the attainment of the One, a Hindu-like realization of the unity of all things in which, he claims, the self, identity, is finally achieved.

It is important to note here that Plotinus searches for the self in the divinity. But the divinity is nothing less than a model of the self, a creation, as it were, of the self. For if the divinity, the One, was not in some way produced by the individual self, then the soul would be obligated to dependency on it.

The soul would have to be subservient to it more than in name only. But since Plotinus feels that we can achieve the One by ourselves (in fact that is the only way), he is not, just as the Stoics, yet aware of the nature of the non-self, of the power of it.

Plotinus may speak of the totality and perfection of the One but he cannot, as long as he leaves himself the sole master of a union with it, be really aware of what constitutes the non-self. For this reason does the Plotinian make the One practically a construct of the mind.

Plotinus also, in his indictment of earthly goods and his policy of detachment, will not recognize the non-self daily present to him. By removing himself from these existences, he is denying that they, or, for that matter, anything, exists outside of himself. And since he holds these positions, Plotinus, unaware of the non-self, will have an impossible time trying to complete himself or enter into any completing relationships.

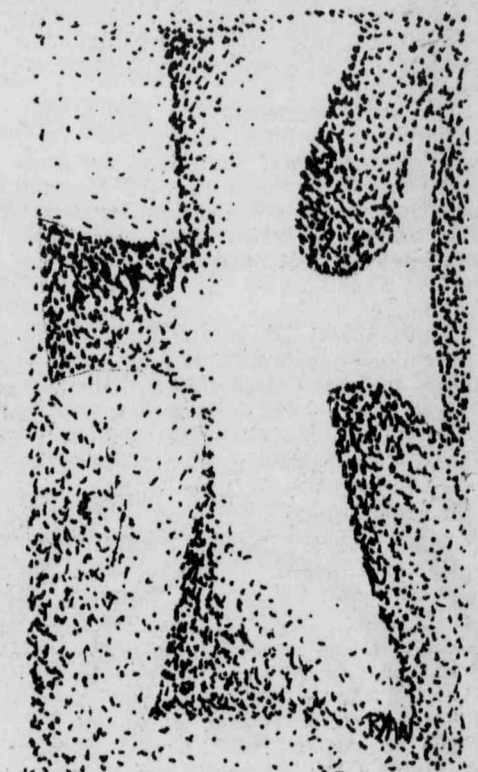
## The Christian Individual

We are aware of quite a different type of divinity in the Christian philosophy—an omnipotent One who demands com-

plete submission and dependence for any sort of union or relationship.

This is the just God of the Jews, the merciful God of the New Testament. But He demands a humbling of the self and a recognition of Him as not only the non-self but as an individual not even slightly under the direction of ourselves and not to be attained without His aid.

All creation, as His product and not just the "lack of the more perfect forms" or the "matter which weighs down the soul," is to be recognized also. We are



to be involved in it insofar as it does not hinder the progress of our soul. We must let it affect us to see it as the non-self, to come out of our individual selves, to break down our barriers of pride, to enable the One to effect our union with Him.

Here lies man's best chance to realize himself—here where he is to be affected by the other, where he is forced to recognize the non-self. Here he must admit his own insufficiency and really see that there are others.

And in doing so, he would be fulfilling the requirements for Maritain's recognition of the "other self"—a response of the individual to something outside of himself, a fulfillment of the human person in a relationship of love towards his fellow beings, an end for which indeed "no equivalent can be found in this world." Here man would find his self.

## Dragons Are Not Termites

(Continued from page 5)

DEEP-RUNNING CURRENTS have been unleashed in the political alignments of the nation. Goldwater and the bomb was only the icing on the fissures in the cake. The appeals, some subtle and some not-so-subtle, to the Southern white vote had, and will continue to have, far-reaching effects.

It is truly the "world turned upside down" when the Republicans carry Mississippi by 87 per cent of the popular vote and also carry Georgia and Alabama by sizeable majorities. At the same time, of course, the only Southerner to be President since the Civil War carries Vermont, which has not cast its vote for a Democrat since the Republican Party was formed.

## Political Impact

This vote is only symbolic of changes that will eventually affect county court-houses. Where goes the Republican party? Will two-party competition come to the South? What will be the nature of party appeals? Will the Republicans become the "white-man's party"?

What does a re-alignment portend for the chairmanships of congressional committees and thus of Southern power? Will the South without the unifying catalyst of white supremacy spell the

end to severe sectional conflict in American politics?

One might continue. Our system allows many basic and sensitive policy decisions to be made by the Supreme Court in the form of individual lawsuits.

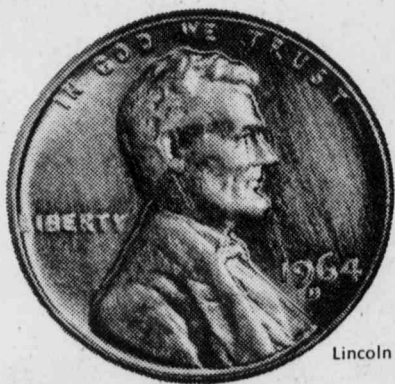
The suits arising from civil rights litigation have forced the court to re-define the federal system, to enunciate anew the meaning of the First Amendment, to nationalize the standards of criminal procedure and to reassess for our generation the meaning of the term "equal protection of the laws." It is already clear that the nation has assumed the chief responsibility for the protection of individual rights.

TO REITERATE, neither the struggle nor its impact are complete. It is unfortunate, but the Negro has never made advances except under tension on the white majority. But the simple cry of freedom will not rally all to the same banner.

As the most egregious and dramatic cruelties are eased the less obvious, subtle yet pernicious discriminations will remain. The tactics to be employed to correct these will be subject to differences. It is never as exciting to fight termites as it is to slay dragons, but the edifice that is our nation can be jeopardized by both.

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# 770 Students to Receive Degrees

Six hundred ninety-seven undergraduates and 73 graduate students have been named to receive degrees this year. The list was announced by the Registrar's office yesterday.

In the College of Arts and Sciences Mary Krug earned a bachelor of arts classical degree.

Degrees of bachelor of arts non-classical were earned by: P. J. Andrew, Theresa Aragon, Gary Baldwin, Carol Ballantrud, Joseph Banz, Martha Beard, Jackie Benton, Judy Bezy, Jim Blair, Vince Borcich, Jim Bordenet, William Bourgault, Patricia Brad.

**CHRISTEL BRELLOCHS**, John Brockliss, James Brule, Steve Buckmaster, Barbara Buelna, Fred Burich, Gerald Burke, Robert Cairns, Bernadette Carr, Dorene Centioli, Betty Clobby, Denis Cleary.

John Codling, Marilee Coleman, Frances Coloroso, Patrick Connolly, Colleen Corwin, Jean Coutts, Helen Coyne, Ken Crowder, Ann Curfman, Neil Dawson, Charles DeLaurenti II, Joseph Demo, John DesCamp, Jr., Gary Desharnais, Marianne Dolan, Mary Donovan, Gile Downes, Kerin Dunn, James DuRuz, Veronica Dyke.

Chris Eagan, Patricia Egerer, Kaethe Ellis, Grace Erramoupe, Patrick Fitzgerald, Sharon Fitzgerald, Thomas Fitzmaurice, Barbara Flaherty, Michael Fleming, George Flohr, Gerald Flynn, Chuck Fox, Gail Fuller, Linda Garbini, Nathan Geraths, David Greene.

John Griffin, Kathryn Guykema, Maureen Hakker, Jim Haley, Margaret Hall, Dennis Hamilton, Laurie Hedrick, Alice Helldoerfer, Marlene Hepburn, Monica Hill, Paul Hill, Kristan Jacobson.

**SUSAN JELLISON**, Kristina Johanson, Dale Kelley, John Kerry, Jr., John Kertes, Mary Kimble, Gerald King, Gene Klapperich, Patricia Klinker, James Kriley, Joan LaFrance, Lotte Larsen, Joseph Laws, Jr., Dan Leahy, Martha Lee, Patrick Lewis, Bernard Lockrem, Jr., Robert Lorentz, Jim Love, Margaret Mann, Kenneth Matthews, Jr., Margaret Mazeski, Jo Anne McCarthy, Rose McCarthy, Alice McCormick, Norman Meyer.

Joy Miles, Patricia Minette, Sr. Mary Dorothy Moonen, SSA, Sharon Morrissey, Susan Murphy, Sr. Maria Leonsia Nazziwa, D.M., Claude Norris, Jr., Ellen O'Neill, Sr. Ellen Mau-

reen O'Sullivan, SSA, Bob Patricelli, Jill Pearce, Louise Pepin, Ludovic Perry, Jim Picton, Sheila Purcell.

Dominic Puzzo, Robert Rafitis, Josefina Ramac, Letealia Reid, Jose Ricard, John Richmond, William Russell, Jr., Diane Schellin, Diane Schneider, Sharon Schulte, Barbara Sedlak, Michael Shanks, Richard Shay.

Bonnie Shimizu, Caroline Shook, Dan Skeldon, Karen Skordal, Vicki Slind, Michael Spengler, Sam Sperry, John Sullivan, Rita Sullivan, Francis Susak, Margaret Swallowell, Doug Thompson, Thomas Thompson, Mildred Torgerson, Albert Torrico.

**TOM TREBON**, Clara Troxell, Carol Troy, Ramona Trumpp, Patrick Veilleux, Dennis Vercillo, Mary Warren, Bruce Weber, Marsha Weller, Dennis Westover, Mary Wood, Linda Works, Carolyn Wynhausen.

Those receiving bachelor of science degrees are: John Adamski, Kathy Baginski, Dean Balls, Joseph Blazevich, Rich Booth, Catherine Busche, Leo Chow, William Clark, Jr., Stephen Dault, Jim Eagleton, Dave Frickey, Suzanne Green, Sandy Hasenoehl, Gary Heller.

Mary Kertes, Ed Klefner, Bruce Larsen, Louis Marzano, John McCloskey, Rod McDonald, Michael McKamey, Larry McKnight, Bill Meyer, Patrick Mowery, Richard Peterson, John Plut, Margaret Roney, Bill Rowe, Frank Ruffo, Jr., Jon Smith, Kay Sweeney, Joanne Teubert, Tod Williams and Terry Zahn.

**DEGREES OF** bachelor of science in home economics were earned by: Rowena Agner, Lynn Chenette, Judy Comfort, Patricia Kallgren, Molly Malone and Betty Olson.

Bachelor of science in medical records degrees were earned by: Carol Borgmaster, Joan Champoux, Irene Dynes, Carolyn Joyo, Judy Lacey, Karen Schneider and Sandra Whitworth.

Bachelor of science in medical secretarial science degrees go to: Catherine Luchino, Eileen Sanderson and Sharilyn Schimmels.

Diane Wilde earned a degree of bachelor of science in medical technology.

Those receiving degrees of bachelor of science in natural science are: Harold Barnett, Howard Beiter, Ed Braganza, Donald Brown, Emile Combe, Lawrence Dunkel, Ralph Durley, William Farrow, Michael Ford, John Griffin, Judy Guzzo, George Klein, Jim Knull, Victor Lam, Albert Lundell, Susan Meyers, John H. Miller, Glen Murphy and Peter Torelli.

**THOSE AWARDED** bachelor of commercial science degrees from the School of Commerce and Finance are: Coburn Allen, Joseph Arena, Elizabeth Bailey, William Balch, Ronald Barnes, Robert Basom, Jr., Robert Batdorf, Gregory Bernier, James Bertin, Thomas Bohnen, Jr., Dennis Borg, Frederick Bruen-

er, William Bryant, Barbara Buerge, Patrick Byrne, Leon Capelouto, Don Carlson, Jane Carr, Richard Cavaliere, Patrick Charles, William Clifford, Gary Cornick, Eugene Dalbey, Lloyd Dodd, Bruce Donaldson, James Donkey, Robert Dunn, Charles Dynes, Arthur Eastman, Frank Edel, Lawrence Erickson, William Estep, Michael Evered, Thomas Farstad, Joseph Finden, Ronald Fisk.

Jeffery Flowers, John Flynn, Francis Gartland III, Sr. Evangeline Gasper, FCSP, Michael Gazareck, Delmar Goad, Joseph Gonyea II, George Griffin, Jerome Gunville, Gerald Haley, Patrick Hall, Dennis Harkins, Kent Harmon, James Harrison, Jr., Ralph Haselman, Richard Hasenoehl, Steven Hasslinger, Richard Hawley, Robert Hilling, Allan Horrocks, Victor Hugo, Vincent Ivancic.

Cordell Jackson, Ursula Jasinski, Ronald Jones, James Kuklinski, Edwin Leibold, Michael Leibold, Michael Lightfoot, Gerald Lindhorst, Peter Lockwood, Donald Luby, Barbara Mack, James Mallonee, Robert Matthews, Glen Mattison, Thomas McCann, Jr., David McCauley, David McDermott, Terry McLellan, John S. Miller, Mary Miller.

David Moore, Anna Morelli, Marvel Morgan, Roy Mory, Vincent Muscolo, Jeffery Myers, George Neault, Frederick Nims, John Norberg, Louis Noval, Elaine O'Brien, Richard O'Brien, John Olson, Michael O'Neil, Anthony Philipps, Jr., James Porterfield, George Ragan, John Reda, Diehl Rettig, Mary Roni, John Rossick, David Rueschenberg, John Ruffo.

LeRoy Sandland, Kenton Sauvage, William Scates, Jr., Herbert Schiessl, Jr., Michael Schreck, David Seeley, John Shanley, Walter Shigley, Donald Simmons, Sam Simone, Jr., Thomas Skoda, Frederick Smith, Michael Smith, Michael Stimson, Thomas Storey, Malcolm Stroud, Michael Sullivan.

Robert Sullivan, Jr., Richard Tagman, Beatrice Taylor, Marie Thirion, John Tresvant, Thomas Troy, Richard VanDyk, Bernard Walmsley, Jr., Jim Weglin, John Werner, Daniel White, Edward Williams, Larry Williams, Kay Yamamoto and John Zavaglia.

Those receiving a bachelor of arts in education degree are: Linda Aguetta, Theodore Bentler, Margaret Bowman, Nicole Cromarty, Margaret Daeges, Carl Erickson, Sheila Fisher, Anne Gilsdorf, Mae Gray, Mary Greiner, Patricia Hackett, Mary Heagerty, Francis Horan, James Jorgensen.

**ROBERT KELLY**, Cecelia Lackner, Susanne Linsler, Kathryn Lovchik, Shari Mariotti, Albert McCaffrey, Giovanna Micheli, Cecelia Montcalm, Mary Morisset.

Jane Nikolay, Kathleen O'Shea, Harry Purpur, Marianne Ruef, Jane Ruegamer, Arleen Schmilski, Margaret Solari, Gerard Tardie, Sharon Tonkin, Lee Walmsley, Madeline Wells and Patricia Wright.

Those receiving a bachelor of education degrees are: Leonora Akiona, Anna Antush, Diane Augustiny, Molly Baker, Sr. Joseph Marie Ballantyne, CSJ, Patricia

Banz, Anthony Baron, Darlene Bauer, David Berg, Barbara Bergerson, Robert Blair, Mary Blaze-vich.

Clifton Buck, Harold Buckner, Maureen Burns, Catherine Butler, William Cady, Patrick Campbell, Donald Conner, Sheila Connors, Jeanne Cox, Louis Cozzetti, Claire Croteau, Veronica Cruz, Barbara Doran, Marie Doyle.

**JAMES EGAN**, Catherine Feeny, Sharon Feeny, Elaine Flaquinti, Carol Fowler, Lynn Lorraine Fuller, Rosalie Gangwer, Anemarie Gorman, Marie Green, Virgie Green, Joan Gullo, Ronald Hallman.

Patricia Hamill, Margaret Hanson, Patricia Hardwig, Barbara Hay, Loretta Hebert, Suzanne Heguy, Jerry Heigh, Patricia Higgins, Sr. Mary Martin Igoo, O.P., Margaret Irwin, Robert Jacobs, Rosemary James, Julianne Jones.

Catherine Kelso, Sr. Mary Kieran Kennedy, CSJ, Therese Keohen, Mary King, Arlene Kinssies, Crystal Lamb, Donald Lapinski, Susan Lees, Albert Lemieux, Mary Link, Melinda Malloy, Sr. Mary St. Aidan, Maloy, BVM, Dennis Man, Thelma Mangano.

Catherine Maxwell, Patricia McCabe, Constance McDonough, Ronald McDougall, Suzanne McNamara, Carole Measure, Diane Mislang, Bernadette Norton, Christine Nyysela, Sr. Mary Annunciata O'Brien, O.P., Patricia O'Leary, Carla Peterson, Mary Pfeffer, Joanne Pratt.

**Sr. MARY BENEDICT** Prendergast, O.P., Patric Quinn, Roger Ramsey, Sharon Rasmussen, Kay Reischman, Kathleen Robertson, Linda Ross, Sharon Russo, Gary Sanches, Jeanne Schlimgen, Joan Schumacher, John Seeley, Sharon Seminario, Margaret Shaules.

Sharon Shea, Dana Shearn, Christine Sifferman, Patricia Slettvet, Daryl Spadaccini, Eileen Spencer, Martha Spink, Robert Sterling, Marilyn Stewart, Mary Ustchinski, Susan Van Amburgh, Barbara VanDyke, Lonnie Veeder, Janice Walters and Walter Winston.

In the School of Engineering, bachelor of science in civil engineering degrees were earned by: Donald Bergner, Francis Burdick, Roy Carlson, Jr., Henry Hopkins, Robert MacIsaac, Ilmar Orni, James Pearson, Ryoji Shibayama and Ralph Sullivan.

Those earning bachelor of science degrees in electrical engineering are: Robert Anderson, Jr., Robert Baker, Clete Boldrin, Robert Braukus, Lawrence Daly, Calvin Eberle, Mitchell Geer, Thomas Gidlund, Gary Harkins, Ronald Hill, Donald Koch, John Miller, Lewis Paroline, Russell Pogemiller, Douglas Ross, Nevada Sample, Gregory Scallon, John Stachurski and Lloyd Von Normann.

**THOSE WHO EARNED** a bachelor of science degree in mechanical engineering are: Roy Barker, Bijay Dudheker, John Gittings, Bernardo Gonzalez, Walter Johnson, Joseph Lein, Walter Mel-drich, Jr., Terence Murphy, Patrick O'Kane, Adriano Pasion, Jr., Ronald Query, Edward Riel, Billy Roberts, Gary Smith and James Thorsteinson.

Those having earned a bachelor of science degree in nursing are: Julia Barney, Barbara Beisch, Patricia Caldbick, Joya Campeau, Barbara Chandler, Carole Cline, Carolyn Cline, Patricia Cobelens, Mary Connors, Mary Lou Dedy, Marilyn Dibb.

Patricia Dodge, Roberta Driscoll, Mary Fiorentino, Nancy Flannery, Constance Fountain, Nora Gaffney, Susan Gallagher, Robin Hirsh, Lucy Johnson, Joanne Kirschner, Mary Lawler, Sr. M. Leona Loschke, CSC, Teresa Marshall, Sr. Jane Frances Mayer, FCSP, Anne McCarthy, Catherine Mertz.

Patricia Murphy, Carolyn Myers, Sheila Naughton, Mary Par-

meter, Madeline Paul, Elizabeth Plum, Kathleen Purdy, Heidi Rusch, Nancy Salina, Nancy Sawa, Mildred Shannon, Jeannette Sheker, Mary Smith, Sr. Donna Marie Taylor, FCSP, Judith Thomas, Judith Vnuk, Rosemary Walsh, Noreen Ward, Katherine Waters, Sr. M. Carmen Williamson, CSJ.

**THOSE RECEIVING** bachelor of arts non-classical degrees in the College of Sister Formation are: Sr. Margarita Acosta, FCSP, Sr. M. Charlene Bartlett, CSJ, Sr. Inez Elizabeth Chappell, FCSP, Sr. M. Gamelina Coombe, FCSP, Sr. Marie Kateri Finn, FCSP.

Sr. Maria Trinita Fisk, FCSP, Sr. M. Reinette Kane CSJ, Sr. Margaret Dorothy Lahde, FCSP, Sr. M. Francita Lampert, CSJ, Sr. Jean Marie Lehtinen, O.P., Sr. M. Carita Little, CSJ, Sr. M. Thelma Lovchik, FCSP, Sr. Karen Ann Matthews, FCSP, Sr. Bernadette Ann McCoy, FCSP, Sr. Marilyn McGowan, CSJ.

Sr. M. Susan McGrath, O.P., Sr. Jane Alice McNichol, FCSP, Sr. M. Kevinita Miller, CSJ, Sr. M. Petronella Nakatogo, D.M., Sr. William Nakyeiwe, D.M., Sr. Leonore Mary Nealen, FCSP, Sr. M. Geraldine Nielsen, FCSP, Sr. Inez Parreno, FCSP, Sr. M. Gonzaga Reedy, FCSP, Sr. Marianne St. Martin, FCSP.

**SISTER ALICE IRENE** Sandoval, FCSP, Sr. M. Arthur Steele, O.P., Sr. Fidelis Marie Strobe, FCSP, Sr. Maria of Jesus Talbot, FCSP, Sr. M. Dorina Tralnes, CSJ, Sr. John Marie Vartanian, FCSP, Sr. Rose Christine Verzosa, FCSP, Sr. M. Samuel Walsh, O.P., and Sr. Marilyn Clare Walter, FCSP.

In the Graduate School master of arts degrees have been earned by: Bruce Beezer, Joseph Binetti, Jr., Ruth English, Michael Hanrahan, Sr. Mary Dennis Hopper, O.P., and Sr. Marianna Kelly, CSJ.

Master of arts in education degrees were earned by: Donald Kovacevich, Dolores Mjolsnes and Sr. Joel Mary Schmidt, SNJM.

**RECEIVING MASTER** of education degrees are: Fredrica Bachtel, Sr. Mary de Lourdes Berg, O.P., Sr. Eileen Bischoff, FCSP, Robert Costain, Helen Costello, St. Cecilia Seton Crafts, SCH, Robert Crosetto, Calvin Crow, Lawrence Curran, Sr. Isabel Mary Daly, SNJM.

James Del Gianni, Albert Ewings, Valerie Fernandes, Sr. Miriam Arlene Flannery, SNJM, Virgil Geyer, Rollo Gould, Leslie Hendricks, Sr. Mary Agnes Holton, RGS, Duane Honsberger, Jerome Hueffed, Sr. M. Donald Kauth, OSB, Sr. Mary Raphael Kennedy, BVM, William Koenig, Sr. Mary Claudette Kovatch CSJ, Frank Kumagai, James Manning.

Eva Mathis, Dorothy McClaire, Albert Mott, Joseph Rauch, Raymond Riedl, Sylvia Ryan, Ruth Sabol, Clara Sagi, Sr. Marion Elizabeth Searson, SCH, Thomas Schaules, Daniel Staber, Sr. Mary Reina Swann, BVM, Ronald Thompson, Sr. M. Richard Thorp, O.P., Joseph Underwood, Earl Weber, Richard Williams, Sr. M. Margaret Wood, CSJ, and Marylou Wyse.

**DEGREES OF MASTER** of science in natural science have been earned by: Sr. Shawn Marie Barry, SNJM, Sr. Mary Victorine Hammersmith, O.P., Patrick Hopper, S.J., Mervin Loper, Brother Dennis Mahoney, Robert Marion, Joan Melcher, Francis Nash, S.J., and Sr. Mary Peter Vornbrock, O.P.

Degrees of master of science in electrical engineering go to: Donald Bowie, David Carr, Russell Costanza, Wilbur J.nes, Dan Kusaka, John Michels, Norman Seilstad and Heinz Widditsch.

Robert Hopcroft and Richard Waiss earned degrees of master of science in mechanical engineering.

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1965 Homecoming Week

Reading Program  
Slated for Spring

Jets Hit N. Viet Nam  
S.U. Political Union  
Established

Credit Card Expenditures Unexplained  
(See editorial, page 2)

Khrushchev's Ouster  
Shocks Rest of World

Rumbling Stomachs Echo:

Students Appraise Dorm Food

Cobwebs

From Father President  
The End of the Affair

Future of Williams, Phillips  
Remains a Question Mark

Sarah Jullion Queen



**Golfers to NCAA?****Meyer Chosen Athlete of Year**

Bill Meyer, senior golfer who led the golf team to a 15-1-2 record, received the student body Athlete of the Year Award at Wednesday's sports banquet. He also received a trophy for attaining the highest g.p.a. of the graduating athletes.

Meyer was the top duffer touring the courses with a 73-stroke average.

THE S.U. GOLF team is awaiting an NCAA bid to compete in the tournament in Knoxville, Tenn., on June 23. No bids have been extended to date. Only six teams are to be chosen

from the West Coast District, composed of 11 states.

Jon Akin was given the Golf Inspiration Award. Senior Bill Agopsowicz was named to the Tennis Inspiration Award. The Basketball Inspiration Award was presented to senior Rich Turney. Ralph Heyward, a Chieftain forward, and John Dougherty, manager, received special basketball awards for graduating seniors. Freshman Basketball Inspiration Award went to Dick Follestad.

STEVE LOONEY was honored as the baseball squad's leading hitter (.323). The Baseball-Hustle Award went to Jerry Watts, as did a special award acknowl-

edging his .18 e.r.a. as a new school record. George Vanni (.296) was named the "most valuable" baseballer.

Rich Turney, 6-foot-6 Chieftain forward, was chosen the "most valuable" basketball player and received the Basketball Inspiration Award.

**Intramural All-Stars**

Charlie Gilligan heads the intramural softball all-star team chosen by the intramural assistants. Gilligan earned the Most Valuable Player award. He was the workhorse pitcher for the championship team, the Red Onions.

The infield is composed of Mike Rawlins of the Menehunes, first base; Steve Hopps of the A Phi O's, second; Larry Kraft of the Addicts, shortstop, and Dan Sargent at third base. Tom Weindl of the Worms is the all-star catcher.

Ross Cady, Worms; Larry Joyo, Menehunes, and Barry Cullen, Addicts, make up the outfield.

**Hi-Yu Hike Scheduled**

The first HiYu Coolee hike of the summer will be on June 6, two days after spring quarter finals. The hike will be to Lake Berkeley in the Stevens Pass area.

One of the highlights of the hiking program will be a 14-day trek from Chinook Pass to Mount Adams from August 7-22.

All those interested can obtain a hiking schedule from the bulletin board opposite LA 124.

**Glasses Help Watts Make E.R.A. Mark**

By MIKE McCUSKER

Just the other day, Jerry Watts was saying, "If I gave up two or three hits in high school, it was a bad day."

The next day, Watts turned on the pitching power and beat the U.W. with a 6-0 one-hitter at Graves Field.

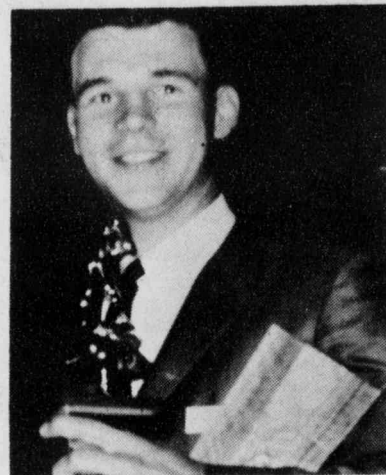
Watts followed the one-hitter with a seven-hit, 13-2 triumph at Seattle Pacific in last week's campaign close-out. Both Falcon runs were unearned, which meant he hurled 41 straight innings without yielding an earned run.

THE JUNIOR left-hander was charged with only one run this year, in a losing relief stint against Idaho April 12. His final record reads 7 wins, 2 losses, 54 strike-outs, 16 walks and 24 hits allowed in 51 1/3 innings—for a 0.18 e.r.a. The last statistic easily erased the school standard and, when final NCAA records are released, may rate as the nation's best.

Watts came to S.U. from McLoughlin Union High in Milton-Freewater, Ore. He pitched his prep team into three state playoffs. "I think I only had three no-hitters my senior year," he said.

As a Chieftain freshman, Watts missed a school strike-out record by one as he cut down 17 Pacific Lutheran Knights in a 4-0 victory. He was 4-2 as a frosh and 4-1 last year.

WATTS CREDITS teamwork and a new outlook as the major reasons for his success this season. "I had a good defensive club behind me, and I got runs all year. Steve Looney, Larry



JERRY WATTS

Buzzard and Lenny Fellez really helped me out."

The new outlook came about in the early-season Banana Belt tournament. "I missed three signs in one inning against Washington State," said Watts. Coach Barney Koch recommended an eye checkup, and Watts learned he was "practically blind. Glasses have made a world of difference. I can see what's going on now," he said.

Watts, who learned the burdens of the bullpen last summer with Eddie O'Brien's Cheney Studs, gained much of his glory this year in relief. At Columbia Basin, he faced six batters and fanned four.

Watts, who was primarily a fast-baller as a freshman, has learned to use the curve as an effective setup. "I throw strictly for control now and consistently keep the ball low. I have learned to throw good strikes."

Which promises a swinging season for Watts next year.

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## Official Notices

Students who desire to change schools or majors are requested to file the official change form with the office of the registrar. Changes after May 21 will not be processed until summer quarter registration has been completed.

Spring quarter grade reports for students who are attending summer quarter will be available at registration on June 14. Grade reports for all other students will be mailed shortly after June 15. Students are asked to leave a self-addressed, stamped envelope at the office of the registrar if grades are to be mailed to an address other than that appearing on the transcript.

S.U. students planning to attend summer sessions at other colleges or universities are reminded that they must file for readmission before returning fall quarter, 1965. Readmission forms should be obtained from the office of the registrar before you leave campus. At completion of the summer session, request the school you attend to send two official transcripts of your summer work directly to the S.U. registrar. At the time, the student sends the readmission form to this office.

Anyone desiring to work on summer quarter registration should leave his name at the registrar's office. Pre-registration for those working will be held at 1 p.m., June 2, in P 305. You must bring your adviser's worksheet with you in order to pre-register.

Mary Alice Lee  
Registrar

# Several Retiring Faculty Members Honored

(Continued from page 1)

Father believes he will have completed the program within two years. Whether or not he will return to S.U. is uncertain.

Six members of the University faculty will retire from full-time teaching after this academic year.

The six are Fr. Vincent Conway, S.J., Dr. Richard Hickey, Miss Gladys Hunter, Fr. Francis McGarrigle, S.J., Mr. Carl Pitzer and Fr. Daniel Reidy, S.J.

In tribute to the retiring faculty, the academic council has announced that the University will establish the honorary rank of Professor Emeritus. These six teachers have been selected to receive this title at Commencement tomorrow.

A PERMANENT plaque will be placed in the new library to be encribed with the names of these and all other faculty members who achieve this rank.

A scholarship will be awarded in the name of the retiring faculty member to a senior student in his department. The award will be given for at least the year immediately following his retirement.

Lt. Col. Robert Lieding, professor of military science, is retiring after 24 year in the Army. He has been at S.U. the past four years.

In those four years, Lieding made S.U.'s ROTC program one of the best on the West Coast. S.U. cadets have won the Warrior of the Pacific Trophy for

the past two years.

Col. Lieding has served in France, Germany, Korea, Japan, and Washington, D.C. His list of awards includes the Combat Infantry Badge, the Purple

Heart, the Bronze Star Medal with two Oak Leaf clusters, and the Korean Presidential Unit Citation.

Other ROTC staff members who are leaving S.U. include

Sergeant Lowell Maynard, Master Sergeant John Grandon, and Sergeant Charles Weatherill. Sergeant Roy Wilson has not received orders yet but has volunteered for duty in Viet Nam.

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**SUMMER WORK.** Ambitious, hard working students, 18 years or older, are needed for organizational and direct commission retail work with our company. Earn \$85 per week and up, part or full time. Call Mr. James Colpitts, ME 2-1177.

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MODERN apartment, furnished 1-bedroom, \$75, newly redecorated, 1633 14th Ave. EA 2-3772.

NICELY furnished two bedroom apt. Located in center of Broadway District. \$90 plus heat. EA 2-1462.

WANTED male roommate to share rent and bath. apt. in this area. Ed Dupras, 232 Bell. Hall.

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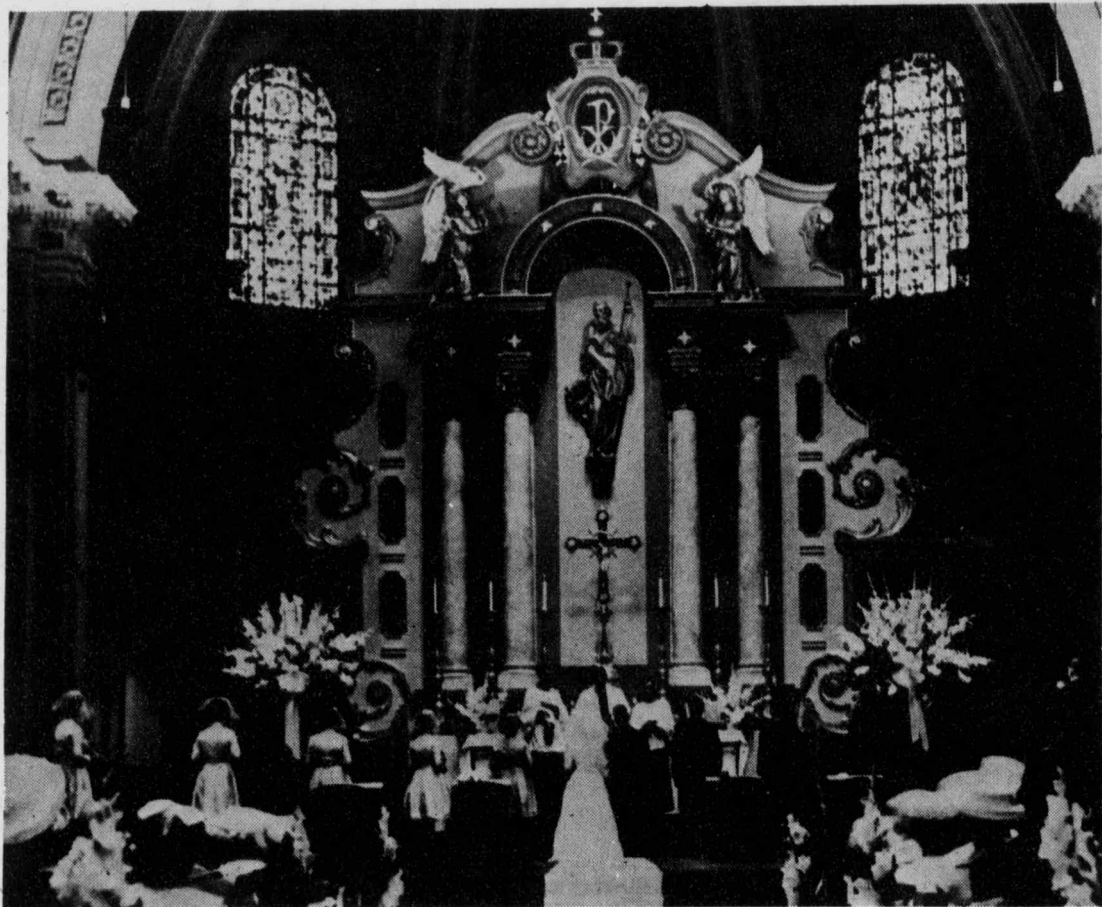
### GIRL STUDENT

SPACIOUS furnished apartments, 5-7 rooms, \$110-120. Available summer only or reserved for fall. Also, one girl wanted to share with two others. EA 5-0221. St. Paul Apartments.

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